

THE  
**CITY OF GOD**  
OF THE  
**NEW TESTAMENT;**

OR,  
A SHORT ABSTRACT OF THE HISTORY  
OF THE CHURCH OF CHRIST,  
FROM ITS FIRST FOUNDATION TO THIS DAY;

With the Succession of its Chief Bishops; the General Councils  
that have been held; the Conversion of Nations; the Rise  
and Condemnation of the principal Heresies; and a nume-  
rous List of holy Fathers, Doctors, Martyrs, and other  
Saints that have flourished in every Century.

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Go teach all Nations—and lo, I am with you always, even to the End of  
the World. .... Matt. xxviii. 18, 20.

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By the Venerable and most Reverend  
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CITY OF GOD

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NEW TESTAMENT.

Written in the Year 1759.

SECT. I.—*The Founder of the Church: its first Saints:  
and the Churches of the apostolic Age.*

**J**ESUS Christ, the Saint of saints, our High Priest  
and King for ever.

His blessed Virgin Mother, *full of grace, and blessed  
among all women*, St. Luke i. and her chaste spouse St.  
Joseph *the just*. St. Matt. i.

Zachary and Elizabeth, *both just before God, walking  
in all the commandments and justifications of the Lord  
without blame*. Luke i. 6.

Simeon, *a just and devout man, who had the Holy  
Ghost in him*, &c. Luke ii. 25. Anna, *a prophetess, who  
departed not from the temple; by fastings and prayers  
serving night and day, till the age of fourscore and four  
years*. Luke ii. 36, 37.

John the Baptist, the Forerunner of our Lord, *as an  
angel sent before his face, Elias in spirit; a prophet,  
and more than a prophet; the greatest amongst the born  
of women; a hermit from his childhood; a missionary  
sent by God himself to prepare his people for their  
Messias, by preaching penance; a burning and a shin-  
ing Light; the special friend of the Bridegroom; and  
a martyr of truth, justice, and purity*. See Matt. iii. 1.  
&c. chap. xi. 9, 10, 11. chap. xiv. 4, &c. Luke i. 15,  
16, 17, 76, 77, 80. John iii. 29. chap. v. 35.

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Nathanael.

Nathanael, an Israelite indeed, in whom there was no guile. *John i. 47.*

The Apostles of the Lamb; generous lovers of him, more especially after they were confirmed by the Holy Ghost, *Acts ii.* and faithful to him even unto death.

Mary Magdalen, the most ardent lover of our Lord, *Luke vii.* and *John xx.* together with the other holy women that followed him. Martha also and Lazarus, especial friends of our Lord. *John xi. 5, &c.*

Joseph of Arimathea, a good and just man, &c. *Luke xxiii. 50.*

The other disciples of our Lord, such as Cleophas and his Companion, *Luke xxiv.* whose hearts were burning within them, from the conversation of our Lord: Joseph called Barsabas, surnamed Justus, *Acts i. 23, &c.* not to speak of the more than five hundred brethren, by whom our Lord was seen at once after his resurrection. *1 Corinth. xv. 6.*

The first Christian Converts of Jerusalem, of whom we read, *Acts ii. 41, &c.* They that received his (Peter's) word were baptized: and there were added to them in that day, of Pentecost, about three thousand souls. And they were persevering in the doctrine of the apostles, and in the communion of breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles in Jerusalem; and there was great fear in all. And all that believed were together, and had all things common. They sold their possessions and goods, and divided them to all according as every man had need. And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart; praising God, and having favour with all the people, and the Lord added daily to their society such as should be saved.

Chap. iv. 4. Many of them who had heard the word believed, and the number of the men was made five thousand. Ver. 32. And the multitude of believers had but one heart and one soul: neither did any one say that ought  
of

of the things he possessed was his own; but all things were common to them. And with great power did the apostles give testimony of the resurrection of Jesus Christ our Lord: and great grace was in them all, &c.

Chap. v. 12, &c. And by the hands of the apostles were many signs and wonders wrought among the people. And the multitude of men and women that believed in the Lord was more increased; insomuch that they brought forth their sick into the streets, and laid them on beds and couches; that when Peter came, his shadow at the least might overshadow any of them, and they might be delivered from their infirmities. And there came also together to Jerusalem a multitude out of the neighbouring cities, bringing their sick, and such as were troubled with unclean spirits, who were all healed.

Chap. vi. 5. Stephen, full of faith and of the Holy Ghost, &c. 7. And the word of the Lord increased, and the number of the disciples was multiplied in Jerusalem exceedingly: A great multitude also of the priests obeyed the faith. And Stephen, full of grace and fortitude, did great wonders and miracles among the people, &c.

After the martyrdom of St. Stephen, and the persecution raised against the Church on that occasion, the city and kingdom of Christ began to make new acquisitions. For the faithful being dispersed through the countries of Judea and Samaria, went about preaching every where the word of God. *Acts viii.* And in particular Philip the Deacon, by his doctrine and miracles, converted the Samaritans to Christ, to the great joy of that city, who soon after were confirmed by Peter and John, and received the Holy Ghost by the imposition of their hands. In the meantime Philip was sent to convert the Eunuch of Ethiopia: and when he had baptized him, he was carried by the Spirit of the Lord to Azotus, a city of the Philistines; and passing through, he preached the gospel to all the cities, till he came to Cesarea, the capital of Palestine. Others who had been dispersed by the persecution carried the word still farther; some to Phenice,



some to the Isle of Cyprus, some to Antioch the capital city of all the east, *Acts xi. 19*: some also to Damascus, the chiefest city of Cœleſyria. Here Saul the persecutor was happily overthrown, and miraculously changed into a St. Paul, *a vessel of election, to carry the name of Christ before the Gentiles, and kings, and the children of Israel. Acts ix. 15.*

After this persecution, *the Church had peace throughout all Judea, and Galilee, and Samaria, and was edified, walking in the fear of the Lord; and was filled with the consolation of the Holy Ghost. Acts x. 31.* St. Peter making use of this opportunity, passed through, visiting all the faithful. On this occasion he wrought the miracle of suddenly healing, at Lydda, *Æneas the paralytic, who for eight years had been confined to his bed; by which wonder he brought over the cities of Lydda and Saron to the faith of Christ.* From Lydda he was sent for to Joppe, where he raised Tabitha to life, and converted many. From Joppe the Spirit of God sent him to Cæsarea, *Acts x.* where he opened the gates of the church to the Gentiles, by receiving in Cornelius the Roman Centurion, *a religious man, and one that feared God with all his house, who gave much alms, and prayed to God always, together with many of his kinsmen and friends.* After which, some others of the disciples, men of Cyprus and Cyrene, spoke also to the Greeks in Antioch. *Acts xi. 20, &c.* *And the hand of the Lord was with them: and a great number believing, were converted to the Lord; and the tidings came to the ears of the Church that was at Jerusalem, and they sent Barnabas as far as Antioch; who when he was come, and had seen the grace of God, rejoiced: and he exhorted them all with purpose of heart to continue in the Lord: for he was a good man, and full of the Holy Ghost and of faith. And a great multitude was added to the Lord. And Barnabas went to Tarsus, of Cilicia, to seek Paul: and when he had found him, he brought him to Antioch: and they conversed there in the church a whole year, and they taught a great multitude; so that at Antioch the dis-*  
ciples



*ciples were first named Christians.* About this time Herod Agrippa, persecuting the Church, beheaded St. James the Greater, and imprisoned St. Peter, designing to put him also to death; but he was miraculously delivered out of prison by an angel: and while the justice of God quickly overtook the persecutor, *the word of the Lord increased and multiplied.* Acts xii. 24.

But the greatest accessions to the Church were after this time, when Paul and Barnabas being ordained, and sent by the Holy Ghost to be the apostles of the Gentiles, *Acts* xiii. carried the word of life into Cyprus, where, amongst others, they converted the Roman Governor Sergius Paulus; and then sailing into Pamphylia, and passing on to Antioch, the capital city of Pisidia, they converted there a great number both of Jews and Gentiles: *and the word of the Lord was published throughout the whole country,* v. 49. *and the disciples were filled with joy and with the Holy Ghost;* v. 50. notwithstanding the persecution raised against their apostles, which obliged them to leave that city. Their next acquisitions were in Iconium, the capital city of Lycaonia, where *a very great multitude both of the Jews and of the Greeks* were brought over to the faith, *Acts* xiv. 1. and in the cities of Lystra and Derbe: in all which places they ordained them priests; and after preaching in Perge, the capital city of Pamphylia, they returned to Antioch of Syria.

In a second expedition, Paul taking Silas along with him, *went through Syria and Cilicia, confirming the churches* of those provinces, *Acts* xv. 41. They also visited all the churches they had founded in Pisidia and Lycaonia, where they received Timothy into their company; and *the churches here were confirmed in faith, and increased in numbers daily,* *Acts* xvi. 5. From hence they carried the gospel into Phrygia, where it took deep root, and afterwards sent forth its branches, by the preaching of Epaphras, to the cities of Colossa, Laodicea, and Hierapolis, *Coloss.* i. 7. and iv. 12, 13. and from Phrygia they went on to Galatia, where Paul was.

was received as an angel of God, even as Christ Jesus; Gal. iv. 14. and established numerous churches. From Galatia they carried the word of life to Mysia and Troas, and from hence were called over by a vision into Macedonia, where they preached, and established numerous churches in the great cities of Philippi, Thessalonica, and Berea, *Acts* xvi. and xvii. Then passing into Achaia, after Paul had laid the foundations of the Church in Athens, they preached with great fruit in Corinth, the capital city of Greece, where the Lord said to Paul in the night by a vision, *Do not fear, but speak, and hold not thy peace: because I am with thee, for I have much people in this city, Acts* xviii. 9, 10.

From Corinth, Paul, after making a journey to Jerusalem, and from thence returning by Antioch, and then going through Galatia and Phrygia, confirming all the disciples, *Acts* xviii. 23. came to Ephesus, the capital city of Asia Minor, and established a numerous church there, *Acts* xix. So numerous, that Demetrius the silversmith, v. 26. tells his companions, *You see, and hear, how this Paul, by persuasion, hath drawn away a great multitude, not only at Ephesus, but almost throughout all Asia, saying: That they are no Gods, which are made with hands.* These men raised a great tumult on this occasion, but were not able to stop the progress of the gospel; whilst St. Paul departing from Ephesus, visited again the churches of Macedonia and Achaia; and then designing a journey to Rome, where there was already a numerous church established by St. Peter, and from thence to carry the gospel into Spain, *Rom.* xv. 24. he writes his Epistle to the Romans, highly commending *their faith, which he says was spoken of in the whole world, Rom.* i. 8. and *their obedience which was published in every place, c.* xvi. 19. and telling them, that he, by the virtue of signs and wonders, in the power of the Holy Ghost, had filled up the gospel of Christ. From Jerusalem round about as far as Illyricum, *Rom.* xv. 19. that is, through all the provinces of Syria, Coelestria, Cilicia, Pamphylia, Pisidia, Lycania, Galatia, Phrygia, Mysia,

Myſia, Aſia Minor, Macedonia, and all Greece: *So that he had now no more place, to work in, in thoſe countries, v. 23.* So far of the labours of St. Paul, before his coming to Rome.

In the mean time, the other apoſtles were not idle. St. Peter, who, according to the ancients, was ſeven years Biſhop of Antioch, during theſe ſeven years made his apoſtolic excuſions, in order to propagate the kingdom of Chriſt into the provinces of Pontus, Cappadocia, Galatia, Aſia Minor, and Bithynia, and there brought over great numbers to the faith, to whom alſo he directed his two epiſtles. Then going to Rome, the capital city of the world, he ſet up there the ſtandard of the croſs of Chriſt, and eſtabliſhed a very numerous church, which he made his own particular See, and in that quality the capital of Chriſtendom. From Rome the faith was quickly ſpread through the reſt of Italy, inſomuch that St. Paul, at his firſt coming into thoſe parts, landed at Puteoli, a city in Campania, found brethren there, by whom he was entertained ſeven days: And going from thence to Rome, had the pleaſure to meet with divers of the faithful in his way, who were come out to receive him as far as Appii Forum, and Tres-tabernæ.

But how numerous ſoever the Church of the Romans might be before the coming of St. Paul, it received great acceſſions by the preaching of this apoſtle, who for this reaſon is joined by the ancients with St. Peter, and conſidered as a principal founder of the Church of Rome. Which therefore is called by St. Irenæus in the following century, l. iii. c. 3. *the greateſt and moſt ancient Church, founded and eſtabliſhed by the two moſt glorious apoſtles Peter and Paul.* And by Tertullian, Præſcript. c. 36. *A Church happy in her eſtabliſhment, to which the apoſtles, Peter, Paul, and John, bequeathed their whole doctrine with their blood.* From whence alſo, as he takes notice, the Africans received their faith; as indeed did all the reſt of the churches of the Weſt.

From



From Rome St. Peter sent his disciple St. Mark the Evangelist to found the great church of Alexandria, and the other churches of Egypt, Lybia and Pentapolis, which this saint established in great perfection, as was sufficiently evidenced by the fruits these fields produced, not only when they were first sowed, but for four hundred years after, both in the cities and in the wildernesses.

As to the other apostles, St. Andrew, according to the ancients, preached the faith of Christ in Scythia, Thrace, Epirus, and Achaia, where he sealed it with his blood, dying upon a cross at the city of Patras.

St. John carried the gospel into the great empire of the Parthians, and directed his first epistle, which breathes nothing but *charity* in both its branches, and the necessity of good works, to his converts there, as appears from the ancient title of the epistle. In the latter part of his life he settled in the lesser Asia, and there founded, or directed and governed all the Asiatic churches, till he was carried prisoner to Rome, to bear testimony to the faith of Christ by martyrdom; and after his miraculous delivery, was banished into Patmos: from whence he wrote his *Revelations* to the seven principal churches of Asia, viz. Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea. Being released from his banishment after the death of the tyrant Domitian, he returned to Ephesus, and there wrote his gospel, and there at length slept in the Lord.

St. Thomas's first labours were in Mesopotamia, where by himself, or by his brother Thadæus, one of the seventy-two disciples of Christ, he received into the Church Abgarus king of Edessa and all his people: after which he preached the faith to the Parthians, Medes, Persians, Caramanians, Hyrcanians, Bactrians, and Indians; and at length sealed it with his blood. St. Philip's labours were in the two Phrygias, as the ancients assure us, from undoubted monuments: though we are not to suppose they were confined to these



these two provinces. He was martyred at Hierapolis. St. Bartholomew carried the gospel into India amongst the Brachmans, where St. Pantænus, above a hundred years after, found a remnant of the fruits of his preaching. *Eusebius*, l. i. c. 24. His last labours were in the greater Armenia, where he planted a numerous church, and watered it with his blood. The Armenians to this day honour St. Bartholomew, jointly with St. Thadæus, as their apostles.

St. Matthew, according to the ancients, preached the faith in Ethiopia, and was martyred there. St. Simon and St. Jude preached in Persia, where both of them gave testimony to their preaching by their blood. St. Matthias, after labouring in Judea, &c. is said to have planted the faith amongst the barbarous people, lying between the Euxine and the Caspian Sea, and there to have met with the crown of martyrdom: which St. Barnabas, after many labours, and great fruit, in divers countries, met with at Salamis in Cyprus; and St. Luke in Peloponnesus.

St. James the Less being made Bishop of Jerusalem, had the peculiar charge of the churches of Judea, which were multiplied exceedingly under his administration, by the wonders of his works, and of his life, to many myriads, or tens of thousands, *Acts* xxi. 20. After his martyrdom he had for his successor his brother St. Simeon, who, by divine admonition, removed with all his flock, before the last siege of Jerusalem, to Pella, beyond the Jordan; so that the Christian Jews were not involved in any of those calamities which overlooked the rest of the nation in that siege. St. Simeon survived till the time of Trajan, and suffered a glorious martyrdom when he was 120 years old: after whom the Church of Jerusalem had thirteen holy Bishops successively, all of the Jewish nation: till the city being entirely destroyed by Adrian, and a new one built up, on a different spot, to which he gave the name of *Ælia*, forbidding any of the Jews to come near it, a new church of Jerusalem, composed

posed of Christian Gentiles, was formed about the middle of the second century, of which St. Marcus was the first Bishop. See *Eusebius*, l. iv. c. 6.

SECT. II.—*The Disciples and Successors of the Apostles.*

ST. Peter and St. Paul glorified God by martyrdom at Rome under Nero, having first sent before them a very great multitude of their converts, falsely charged by the tyrant with setting the city on fire, and put to most cruel deaths, as we learn from the heathen historian Tacitus, l. 15. c. 44. The chiefest amongst the disciples of the apostles at Rome were Linus, Cletus, and Clement, who had been their helpers in their life-time, and were, one after the other, their successors after their death. St. Clement has left us an excellent epistle, written to the Church of Corinth, on occasion of a schism there; a work highly esteemed by primitive antiquity, and worthy of a disciple of the apostles. In his days Hermas, supposed to be the same whom St. Paul salutes, *Rom. xvi. 14.* wrote the book called *Pastor*, or the *Shepherd*, in recommendation of *penance*, which some of the ancient fathers have ranked amongst the Holy Scriptures.

Amongst the disciples of St. Paul, two of the most eminent were St. Timothy, whom he made the first Bishop of Ephesus, and St. Titus, to whom he intrusted the charge of the churches of Crete, which he had gained over to Christ, between the time of his first and second coming to Rome. With these we must join St. Dionysius the Areopagite, whom the apostle ordained first Bishop of Athens, and who, being crowned with martyrdom, was succeeded by St. Publius, who suffered death for Christ under the Emperor Adrian, anno 125. His successor was St. Quadratus, a disciple also of the apostles, and who, in an eminent degree, inherited both their spirit, and their gifts of prophecy, and of working of miracles; as Eusebius testifies, l. 3. c. 37. He wrote an excellent Apology for the Christian Religion, which he presented to the  
Emperor

Emperor then at Athens, and by it put a stop to the persecution. We have a fragment of it in Eusebius's history, in which he takes notice, with regard to the miracles of Christ our Lord, " That the sick who were  
 " cured by him, and the dead who were restored to  
 " life, were not only restored in appearance, or for a  
 " short time, but that they remained so, both whilst  
 " Christ was on earth, and long after he was departed;  
 " so that some of them, saith he, have come down to  
 " our times."

St. Mark had for his successor in the See of Alexandria, St. Anianus, an admirable man, and who had been his first convert there: Anianus was succeeded by Abilius, and he by Credo, &c. Whilst in the See of Antioch, after St. Peter, Evodius first sat; and after him, the great Ignatius, surnamed Theophorus, who was sentenced by the Emperor Trajan to be devoured at Rome, by the wild beasts, for his faith and confession of Jesus Christ. In his way thither he wrote seven epistles, still extant, full of an apostolic spirit, and every where breathing forth charity and humility. The most remarkable of these, is his Epistle to the Romans, in which he manifests his most ardent desire of dying for Christ, and begs of them not to rob him of that happiness, longing for these wild beasts, which were to dispatch him, to send him to his *Love*, and fearing lest they should spare him, as they had done other martyrs. He suffered anno 107.

Amongst the disciples of St. John the Evangelist, one of the most eminent was St. Polycarp, ordained by him bishop of Smyrna, and supposed to be the angel of the Church of Smyrna, to whom our Lord bears testimony, *Apocalypse* ii. 8, 9, 10. He, after serving our Lord fourscore and six years, and shining from his candlestick as a bright light to all the churches of Asia, gave testimony to Christ by a glorious martyrdom, anno 166, of which the church of Smyrna has given us a most authentic and edifying account. The saint wrote an Epistle to the Philippians, yet ex-



tant, and no ways unworthy of a disciple of the apostles, which used to be read in the public assemblies of the Asiatic churches, as we learn from St. Jerome, *De Scriptoribus*.

As to the disciples of St. Peter, who helped to propagate the Church of Christ in the West, one of the chiefest of them was St. Apollinaris, who founded the church of Ravenna; and there glorified God by martyrdom. There were also seven of the disciples of the apostles ordained bishops, and sent by them into Spain, viz. Torquatus, Ctesiphon, Secundus, Indaletus, Cæcilius, Hefychius, and Euphrasius, who were the first fathers and founders of the Spanish churches; from whom the bishops there derive their succession.

SECT. III.—*The Church of the second Century: from the year of Christ 100, to the year of Christ 200.*

**I**N the second century, which was the first after the apostles, the succession of saints was kept up in the Church of Christ, by a multitude of holy prelates, succeeding the apostles, or the bishops by them appointed; and by great numbers of martyrs; as well as by the admirable piety and sanctity of thousands of the faithful, in that first fervour of primitive Christianity.

During this century, after St. Clement, there sat in the Chair of St. Peter, Anacletus, Evaristus, Alexander, Sixtus, Telesphorus, Hyginus, Pius, Anicetus, Soter, Eleutherius, and Victor: all of them for their piety ranked amongst the saints; and the greatest part of them, for their sufferings in the cause of Christ, amongst the martyrs.

In the same space of time, the See of Alexandria was held successively by the holy prelates Credo, Primus, Justus, Eumenes, Marcus, Celadon, Agrippinus, and Julianus; and the See of Antioch by Heros, successor of St. Ignatius, Cornelius, Heros II. Theophilus, Maximinus, and Serapion, not to speak of the succession of other churches.

In



In this century, the spiritual kingdom of Christ in his Church was more and more enlarged by new acquisitions. In Gaul it was firmly established at Lyons and Vienna, by those illustrious prelates Pothinus and Irénæus, who had been disciples of St. Polycarp: where also many glorious martyrs confirmed it by their blood, under the persecution of Marcus Aurelius, Antoninus, whose edifying acts, written by the churches of Lyons and Vienna, are to this day a standing monument of the purity both of the faith and of the morals of those ancient christian heroes. In the mean time it gradually gained ground in other parts of Gaul, by the preaching of missionaries sent from Rome by the successors of the apostles; and was more fully received in Britain, where it had begun to be known even in the apostolic age, under king Lucius, and the holy Pope Eleutherius.

To this wonderful propagation of the spiritual kingdom of Christ through the whole known world, the ecclesiastical writers of those times bear ample testimony. St. Justin, in his Dialogue with Tryphon the Jew, p. 345, tells him, " There are some nations, in  
 " which as yet none of your race, the Jews, have ever  
 " dwelt: but there is not so much as any one nation  
 " of men, either of Barbarians, or Grecians, or of any  
 " other denominations whatsoever, or even of those  
 " who live in waggons instead of houses, or that dwell  
 " in tents, in which prayers and eucharists are not  
 " offered to the Father and Maker of all things, in  
 " the name of Jesus that was crucified." And St. Irénæus, writing against heresies, l. i. c. 3. " This  
 " faith the Church, *diffeminated through the whole*  
 " *world*, keeps with great care: for though in the  
 " world there is variety of languages, yet the virtue of  
 " tradition is one and the same. Nor do these churches that are founded in Germany believe otherwise, or deliver any other doctrine; nor those which  
 " are in Spain; nor those which are in Gaul; nor  
 " those which are in the East; nor those which are in

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" Egypt;

" Egypt; nor those which are in Lydia; nor those  
 " which are established in the midst of the world.  
 " But as the sun, the creature of God, is one and the  
 " same in the whole universe, so also the light of the  
 " preaching of the truth every where shines and en-  
 " lightens all men, who are willing to come to the  
 " knowledge of the truth." So far St. Irenæus. And  
 Tertullian, in his book against the Jews, chap. 7, tells  
 them, " That now the various people of the Getulians,  
 " and the many coasts of the Moors, and all the limits  
 " of the Spaniards, and the divers nations of the  
 " Gauls, and the places of the Britons that are inac-  
 " cessible to the Romans are subject to Christ. As  
 " likewise the Samaritans, and the Dacians, and the  
 " Germans, and the Scythians; and many remote  
 " nations and provinces, and many islands unknown  
 " to us, and which are innumerable; in all which  
 " places the name of Christ reigns." And in his *Apo-*  
*logy*, c. 37, he tells the heathen persecutors, that the  
 Christians are spread throughout all the universe, and  
 have no other limits than those of the world. " Our  
 " original," says he, " is but of late; and we fill already  
 " all that your power reaches to; your cities, your  
 " islands, your castles, your corporations, your assem-  
 " blies of the people, your very camps, your city  
 " wards, your court, your senate, your forum; we  
 " have left you nothing to yourselves but your temples."  
 So far he, within a hundred years after the death of  
 the apostles. See also in the same *Apology*, what he  
 writes, chap. 99, concerning the purity of the morals  
 and of the lives of the Christians of those times.

The principal fathers and ecclesiastical writers, who  
 illustrated and defended the Church during the second  
 century, against pagans, Jews, and heretics, though  
 the greater part of their writings are now lost, were,  
 1. St. Quadratus and St. Aristides, of Athens, both of  
 them illustrious for their faith and wisdom; who pre-  
 sented each of them an *Apology* for the Christian Re-  
 ligion to the Emperor Adrian. 2. St. Hegesippus, a  
 christian

christian Jew, who came to Rome in the time of St. Anicetus, and wrote five books of church history. 3. St. Melito, bishop of Sardis in Lydia, who wrote many books concerning the doctrine and discipline of the Church; as also a Defence of the Christian Religion. 4. St. Justin the Philosopher, who being wonderfully called to the faith of Christ, maintained it in his writings, both against Jews and Gentiles; and at length sealed it with his blood. 5. St. Theophilus, bishop of Antioch, the sixth from the apostles; and St. Serapion, the eighth bishop of the same See, who were also in their days illustrious defenders of the faith. As were likewise: 6. St. Dionysius, bishop of Corinth; St. Pinytus, bishop of Gnosus in Crete; and St. Philip, bishop of Gortyna in the same island. 7. St. Apollinaris, bishop of Hierapolis in Phrygia; who also wrote an Apology for the Christian Religion, which he addressed to the Emperor Marcus Aurelius; in which he speaks of the miraculous victory, obtained by that Emperor, against the Quades and Marcomans, by the prayers of the christian soldiers. 8. St. Apollonius, a Roman senator, who being accused by one of his slaves of being a Christian, wrote an excellent Apology for Christianity, which he pronounced before the senate, by whose sentence he was condemned to be beheaded, anno 186. 9. St. Irenæus, bishop of Lyons, of whom we have five books against heresies, besides fragments of other works; who is also believed to have been the writer of the beautiful Acts of the Martyrs who suffered under Marcus Aurelius at Lyons and Vienna. 10. Athenagoras, a christian philosopher, who addressed also an Apology for the Christian Religion to Marcus Aurelius. 11. St. Pantæus, a man of admirable learning, master of the famous theological school of Alexandria, and afterwards preacher of the gospel in the East Indies; with whom we must join his disciple and successor in that school, Clemens Alexandrinus; whose writings, still extant, on the one hand display an immense fund of erudition; and on the other, lay down excellent documents of an internal and spiritual life.



With these we should have been glad to have joined Tatian the Assyrian, disciple of St. Justin Martyr, of whom we have a learned treatise against the Gentiles, had not he, after the martyrdom of his master, fallen from the Church: as also Tertullian the Carthaginian, if he had continued in those excellent sentiments, which he shewed forth in his book of *Prescriptions* against Heresies, and had not blindly exchanged them for the reveries of the Montanists.

SECT. IV.—*The Church of the third Century: from the year 200, to the year 300.*

**I**N the third century, the succession of bishops, of saints, and of martyrs, was kept up in the Chair of Peter, by Zephyrinus, Calixtus, Urbanus, Pontianus, Anterus, Fabianus, Cornelius, Lucius, Stephanus, Xystus, Dionysius, Felix, Eutichianus, Caius and Marcellinus: whilst the See of Alexandria was held by Demetrius, Heraclas, Dionysius, Maximinus, and Theonas; and that of Antioch (bating for a short interruption by the heretic Paul of Samosata) by Asclepiades, Philetas, Zebennius, Babylas, Fabius, Demetrius, Domnus, Timæus, and Cyrillus.

During this century, the spiritual kingdom of Christ was still more and more propagated, in spite of the grievous persecutions of the Emperors Severus, Maximinus, Decius, Gallus, Valerianus, Aurelian, Dioclesian, and Maximian; which crowned innumerable martyrs, in all parts of the empire: but the blood of the martyrs was a seed which continually produced new crops of Christians, and was multiplied to a hundred fold. In the mean time, new acquisitions were made to the Church, by the conversion of great numbers amongst the Goths, by the preaching and miracles of christian captives, and by extending its limits amongst the Armenians and Persians. Whilst many of her children, either flying from the rage of the persecutors, or from the contagion of a wicked world, in the latter



latter part of this century, settled a new colony of saints, of whom Paul and Anthony were captains, in the deserts of Egypt and Thebais.

The principal fathers and ecclesiastical writers of this century were, 1. Caius, a priest of Rome, some time disciple of the great St. Irenæus, afterwards ordained bishop to announce the gospel to unbelievers. 2. St. Hippolitus, a most learned and holy prelate, and a glorious martyr. 3. Minucius Felix, a Roman lawyer, and a zealous advocate for Christianity, in his elegant dialogue called *Octavius*. 4. Origen, a priest of Alexandria, the prodigy of his age for his genius and extensive knowledge. He wrote six thousand volumes; but by blending the Platonic philosophy with christian theology, he fell into some gross errors, for which he was condemned after his death by the Church, though he never as long as he lived withdrew himself from her communion. 5. Julius Africanus, a learned chronologist. 6. St. Cyprian, bishop of Carthage, and martyr; whose works, says St. Jerome, shine more bright than the sun. *De Scriptoribus in Cypriano*. 7. St. Gregory, bishop of Neocesarea in Pontus, from the greatness and multitude of his miracles surnamed Thaumaturgus, or the *Worker of wonders*. 8. St. Dionysius, bishop of Alexandria, equally eminent for his learning and sanctity. 9. St. Victorinus, a learned bishop in Pannonia, and martyr. 10. St. Methodius, bishop, martyred at Chalcis, in Greece, under Dioclesian; a writer of many volumes, which for the most part are now lost. With whom we may join Arnobius the Orator, and his scholar Lactantius, the christian Tully, who survived till the time of Constantine, under whom he wrote his book of the *Death of the Persecutors*: but being a mere laick, and imperfectly instructed in christian theology, he has made divers slips, on account of which his works were censured by Pope Gelasius, in the council of Rome, anno 470.

SECT. V.—*The Church of the fourth Century: from the year of Christ 300, to the year of Christ 400.*

**I**N the fourth century, the succession of bishops in the Chair of Peter, was kept up by the illustrious prelates, Marcellus, Eusebius, Melchiades, Silvester, Marcus, Julius, Liberius, Damasus, Syricius, and Anastasius: whilst the See of Alexandria was occupied by Peter, Achillas, Alexander, Athanasius, Peter II. Timotheus, and Theophilus; and that of Antioch by Tyrannus, Vitalis, Philogonius, Paulinus, and Eustathius, who was banished by the Arians, who intruded themselves into his See.

The Church of Christ never suffered more violent assaults, never gained more glorious victories, and never sent more saints to heaven, than in this century. Dioclesian and his colleague Maximian Heraclius had made many martyrs, especially amongst the soldiery, before the close of the third century; and amongst the rest, St. Sebastian, St. Marcus and St. Marcellinus, St. Maurice and his legion, &c. to whom we may add our British Martyrs, St. Alban, SS. Julius and Aaron, and a great number of others. But as yet they had published no new edicts against the Christians, of whom there were many at Court, many in places of honour and trust, and an innumerable multitude of all degrees in all the provinces of the empire. At length in the beginning of the fourth century, at the instigation of Maximian Galerius, whom Dioclesian had associated himself in the empire, and to whom he had married his daughter Valeria, edicts were published upon edicts, for pulling down all the churches throughout the empire, burning the scriptures, &c. and for putting all to death, priests and laicks, who refused to renounce Christianity. The two Empresses Prisca and Valeria, the wife and daughter of Dioclesian, who were both of them Christians, had the weakness to offer sacrifice; and for their reward they were both afterwards beheaded

headed by Licinius, anno 313. The Chamberlains of the Court were more constant, of whom Dorotheus, Gorgonius, Peter, &c. after most cruel torments, obtained a glorious crown. Anthinus, bishop of Nicomedia, where Dioclesian and Galerius then resided, was martyred, with all his clergy, and all his people; and a most dreadful slaughter was made, throughout the whole empire, of Christians of all degrees; inso-much that the persecutors flattered themselves that they had quite put an end to the christian name. But behold, in spite of the whole power of earth and hell, exerted for ten long years, at least in all the provinces of the East, against the spiritual kingdom of Christ, the Church comes off with victory: all her enemies are baffled and confounded, and overtaken with the visible judgments of God; and Christianity in a short time becomes the religion of the empire. In vain did the Emperor Julian, after the middle of this century, seek to heal the *death's wound*, which the Beast had received from Constantine, and to renew the war against Christ: he was quickly forced to own himself conquered, and to quit the field.

But it was not only in the whole extent of the Roman empire that Christianity suffered these violent assaults; it endured no less, during a good part of this century, in the great empire of Persia, at this time full of Christians, in three most bloody persecutions, raised by King Sapor: the first was in the year 327; the second in the year 339; the third, the most cruel of all, in the year 341, which continued for forty years, and crowned innumerable martyrs. Sozomen the historian says, l. 2. c. 15, that the names of sixteen thousand were upon record; but that there were many more, whose names were not known upon earth. Other authors make their number amount to two hundred thousand. Amongst these the most illustrious were St. Simeon, bishop of Seleucia, and Ctesiphon, who suffered in the year 341, with one hundred others, bishops, priests, and clerks; and in the following year  
St.



St. Milles, bishop, renowned for sanctity and miracles, SS. Acepimas, Mareas, Bicar, and twenty other bishops, about two hundred and fifty priests, deacons, and others of the clergy, besides a great many religious men and sacred virgins, together with Azades the King's chamberlain, and his special favourite.

Another storm was raised against the Church of Christ in Gothia, by King Athanaric, which began in the year 370, before the Arian heresy had corrupted the Goths, and crowned many martyrs, amongst whom the most celebrated were St. Sabas and St. Nicetas.

But it was not only from infidels, and enemies of the name of Christ, that the Church of the fourth century, suffered grievous persecutions; for one of the most violent assaults that ever was made against the city of God, was set on foot in this century, by an unnatural rebellion of those who pretended to be her children, viz. the Arian heretics. This pestilential heresy, which attacked the divinity of Jesus Christ, but was broached by Arius a priest of Alexandria, and was immediately anathematized by St. Alexander the Patriarch, and not long after by the universal Church, in the great Council of Nice, anno 325, the decrees of which were confirmed by the Council of Sardica, anno 347, and the first Council of Constantinople, anno 381. However, after the death of the Emperor Constantine, having found means to insinuate itself into the favour of his son and successor Constantius, under his protection it began to wage a most cruel war against the orthodox prelates, and spared neither force nor fraud to make error, disguised under equivocal terms, to triumph over the Catholic truth. But all in vain: for when the Arians flattered themselves that they had abolished the Nicene faith, by their imposing upon a number of western bishops assembled at Rimini in Italy, Divine Providence, which never forsakes the Church, steps in, and removes Constantius out of the way, and presently all the bishops who had been beguiled protest against the imposture, and almost all the provinces

provinces of the empire unanimously condemn the Arian blasphemies. The bishops who were the chief pillars of the Church, and upon whom this persecution chiefly fell, were St. Athanasius bishop of Alexandria, with almost all the rest of the bishops of Egypt; St. Eustathius bishop of Antioch, St. Paul bishop of Constantinople, Lucius of Adrianople, St. Hilary of Poitiers, St. Paulinus of Triers, Rhodon of Toulouse, St. Dionysius of Milan, St. Eusebius of Vercelli, Lucifer of Cagliari, St. Asterius of Petre in Arabia, St. Potamon of Heraclea, St. Serapion of Thumis, Asclepas of Gaza, &c.

The war of the Arians against the Church was afterwards renewed and carried on with great violence by Valens the Emperor, but to no other purpose than to shew how invincible that rock was, against which he was butting with his head. He prevailed indeed upon the Goths, by the means of their bishop Ulphilas, to embrace his heresy, but for his reward, not long after, he was burnt alive, by those same Goths whom he had perverted.

During this century the kingdom of Christ was greatly enlarged by the accession of Ethiopia or Abassinia to the Church, by the preaching of St. Frumentius, ordained bishop by St. Athanasius, and of the greater Armenia, with their king Tridates, by the preaching of St. Gregory, their bishop and apostle. The Iberians also, a people inhabiting the country now called Georgia, were about this time wonderfully converted to Christ, by occasion of the sanctity and great miracles of a christian maid, that was a slave among them: not to speak of acquisitions among the Saracens in Arabia, and the extending the bounds of the church of Gaul, by the means of that apostolic prelate St. Martin, bishop of Tours, who, amongst other miracles, is known to have raised three dead to life.—*Sulpicius Severus.*

As sacred learning flourished much in this age, the Church, during this century, was like the tower of  
*David,*

*David, built with bulwarks, Cantic. ii. 4. a thousand bucklers hung upon it, all the armour of valiant men.* Amongst these were the four chiefest doctors of the eastern churches, no less eminent for their sanctity than for their learning, viz. St. Athanasius, St. Basil, St. Gregory of Nazianzum, surnamed the *Divine*, and St. John, from his extraordinary eloquence, called *Chrysostome*, or *Golden Mouth*. Amongst these were also three out of the four doctors of the Western or Latin Church, viz. St. Ambrose, St. Jerome, and the great St. Austin; though these two latter flourished also in the beginning of the fifth century; as did likewise St. John Chrysostome.

The other chief writers and defenders of the faith in the fourth century, were in the West: St. Hilary bishop of Poitiers, Lucifer of Cagliari, St. Pheadius of Agen, Gregory of Illiberis, and Marius Victorinus, in their books against the Arians; St. Pacian, bishop of Barcelona, in his writings against the Novatians, who allowed no return by penance to those who had fallen into mortal sin after baptism; St. Optatus, bishop of Milevis in Africa, in his books against the Donatists, who re-baptized all who had been baptized out of their communion; St. Philastrius and St. Gaudentius bishops of Brescia, Javencus, and Prudentius, christian poets, &c. In the eastern churches, St. Serapion bishop of Thumis in Egypt, and Titus bishop of Bostra in Arabia, in their books against the Manicheans; Didymus of Alexandria, St. Cyril bishop of Jerusalem, St. Gregory bishop of Nyssa, brother to St. Basil, St. Amphilocheus bishop of Iconium, St. Epiphanius bishop of Salamina in Cyprus, St. Ephrem deacon of Edessa in Mesopotamia, &c. Amongst these, and before the greatest part of these, Eusebius, the church historian, bishop of Cesarea of Palestine, would have deserved a place, by his extraordinary erudition, and his learned writings in defence of Christianity, had not his adhesion to the Arians, and his unwarrantable proceedings in the cause of St. Athanasius,



Athanasius, &c. laid such a blemish on his character, as never will be taken off.

The Church of the fourth century was also very much illustrated with a set of fathers of another kind, whom we call the *Fathers of the Desert*; being a great multitude of saints, who, following the example of Paul and Anthony, withdrew from the world into the deserts of Egypt, Syria, Mesopotamia, &c. and there dedicated their whole lives to divine love: to whose extraordinary sanctity and wonderful miracles the ancients have given most ample testimony. Amongst these the most ancient were St. Amnon, St. Pachonius, the two SS. Theodores, the two SS. Macariuses, St. Pammon, St. Pambo, St. Isidore, St. John of Lycopolis, &c. in Egypt and Thebais; St. Hilarion in Palestine; St. Julian Sabas, St. Abraham, &c. in Mesopotamia; with whom Theodoret joins the great St. James bishop of Nisibis, a prelate most renowned for his sanctity and miracles, and one of the leading men in the general Council of Nice.

SECT. VI.—*The Church of the fifth Century: from the year of Christ 400, to the year of Christ 500.*

**D**URING the fifth century, the succession of bishops from the apostles, was kept up in the Chair of Peter, by Innocentius, Zosimus, Bonifacius, Celestinus, Sixtus III. Leo the Great, Hilarius, Simplicius, Felix III. Gelasius, Anastasius II. and Symmachus.

During this century, the gates of Hell made divers assaults upon the city of God, but were not able to prevail against this building, founded upon the strongest of all rocks.

The Donatists had for more than a hundred years made great tumults in the six Roman provinces of Africa, where they counted above four hundred bishops of their sect, till in the year 411, being worsted by St. Austin and the catholic prelates, in the famous

conference of Carthage, the greatest part of them yielded themselves up to the Church.

Pelagius a Briton, and Celestius a Scot, broached a proud heresy, denying the corruption of man by sin, and the necessity of divine grace; and drew after them many followers: but their errors were amply confuted by St. Austin and St. Jerome; and being condemned by the authority of the See Apostolic, were quickly banished from all the continent; and not long after expelled from Britain also, by the doctrine and miracles of those two apostolic prelates, St. Germanus bishop of Auxerre, and St. Lupus bishop of Troyes.

But the two chiefest heresies which were broached in this century, were that of the Nestorians, so called from Nestorius bishop of Constantinople, who divided Christ into two persons, the one God, the other Man; and therefore denied the blessed Virgin to be the Mother of God: and that of the Eutychians, so called from Eutyches, superior of the Monks of Constantinople, who confounded the divine and human nature, and allowed but one nature in Christ our Lord. But these heresies were censured at their first appearance by the Apostolic See, and were soon after anathematized by the whole Church, the one in the general Council of Ephesus, anno 431; the other in the general Council of Chalcedon, anno 451. However, the patrons of these condemned errors refused to acquiesce to the canonical decisions of the Church of God, and have left behind them many abettors of their heresy: for the Nestorians, on the one hand, being expelled the Roman empire, retired into Persia, and there, by the favour of the kings, who persecuted all other Christians, they intruded themselves into the churches, and for some ages were very numerous; but of late many of them have returned to the Catholic Church: and, on the other hand, the Eutychians, being favoured by Zeno and Anastasius the emperors, and headed by

a set of factious and violent men, raised great tumults in the Roman empire, and drew after them numbers of followers, more especially in Egypt, Syria, and Armenia, where their errors are still maintained, among those who are called Copths, Jacobites, &c. But the foundation of Christ, and his Church built upon a rock, still remains immoveable and impregnable.

The Arians also, during this century, renewed their war against the Church, especially in the provinces in Africa, where the Vandals had made themselves masters: for Genserick and Hunerick, kings of these barbarians, being Arians, raised a violent persecution against the Catholics, banished the great St. Eugenius of Carthage, and all the other bishops, to the number of about four hundred, and put great numbers to death for their faith, whose triumphs are recorded by St. Victor of Vita, in his five books of the *Vandalick Persecution*.

But if the Church of the fifth century was thus violently assaulted on all sides by her enemies, God was pleased to raise her up many eminent saints, and many learned doctors and fathers, to defend her. Amongst these, St. Austin, bishop of Hippo in Africa, deserves the first place, who, though mentioned also in the fourth century, continued his labours for the Church for about thirty years in the fifth, and was the chief instrument of God in suppressing the Pelagians, Donatists, and Manicheans. The other principal fathers and ecclesiastical writers of this century were, St. Cyril, bishop of Alexandria, the champion of the Church against Nestorius; St. Leo the Great, the defender of faith against the Eutychians; St. Prosper of Aquitain, St. Peter Chrysologus bishop of Ravenna, St. Isidore of Pelusium, Theodoret bishop of Cyrus, Cassian abbot of Marseilles, St. Vincent of Lerines, St. Maximus bishop of Turin, St. Eucherius bishop of Lyons, St. Proclus bishop of Constantinople, Asterius bishop of Amasea, Gelasius Pope, St. Paulinus bishop of Nola, Severus Sulpicius, Sidonius Apollinaris bishop



of Clermont, St. Cæsarius bishop of Arles, Salvian of Marseilles, &c. &c. Not to speak of many other great saints of this century, who, though not remarkable for their learning, have no less effectually maintained the cause of Christ, and supported his Church, by their extraordinary sanctity, and wonderful works, more than they could have done by the most learned writings. Some of these were bishops, more especially in the western parts of the Church, particularly in Gaul: others were monks and religious men; such as St. Arsenius, St. Euthymius, St. Simon Stylites, &c. in the East; and in the West, St. Honoratus, afterwards bishop of Arles, first abbot of Lerines, that illustrious nursery of saints, &c.

In the midst of all these conflicts of the fifth century, the City of God ceased not to make new acquisitions in many places, particularly in our British Islands, where St. Ninianus, a Briton, trained up at Rome in the christian faith, converted the southern Picts to Christ, *Bede, l. 3. Histor. c. 4.* and was buried, with many other saints, in the church which he had built at Candida Casa, or Withern. St. Palladius also, and St. Patrick, both of them sent by Pope Celestine, converted the Scots and Irish to the faith, leaving behind them a glorious succession of saints.

But the greatest acquisition of the Church in this century, was by the conversion of the French with Clovis their king, anno 496, by St. Remigius and St. Vedustus, who have continued ever since to be one of the most flourishing portions of the spiritual kingdom of Christ.

**SECT. VII.—***The Church of the sixth Century: from the year of Christ 500, to the year of Christ 600.*

**T**HE succession of bishops in the See of Peter, was kept up, during the sixth century, by Hormisdas, John, Felix IV. Boniface II. John II. Agapetus, Silverius,

verius, Vigilius, Pelagius, John III. Benedict, Pelagius II, and St. Gregory the Great.

During this century the City of God gained ground considerably, after the tragical end of Anastasius, the heretical emperor, burnt by lightning, and the accession of Justin, a good Catholic, to the empire: for now the Eutychians were cast out of the Seas, into which they had intruded themselves; and the whole Eastern Empire was restored to the communion of the Apostolic See. The Lazians also, a people dwelling on the east of the Euxine Sea, in the country now called Mingrelia, were at this time received into the Church by baptism: and in Arabia Felix, the peace of the flourishing church of the Homerites, which had been taken away by the persecution of Dunaan, a Jewish tyrant, was restored by St. Elefhaam, king of the Ethiopians; who afterwards laid down his crown at the feet of Christ, and consecrated the remainder of his days to religion.

The Arians also, who had gained over to their communion most of those barbarous people, who had possessed themselves of the western empire during this century, were entirely reduced, and dwindled away to nothing; the Vandals in Africa, and the Goths in Italy, being conquered by Justinian the Emperor, the successor of Justin; the Burgundians being converted in Gaul; and the Visigoths, towards the close of this century, in Spain: after which time we scarce hear any more of Arianism, till it was revived in the sixteenth century.

In the year 553. was held at Constantinople the fifth general council, in which were condemned certain writings in favour of Nestorianism called the *Three Chapters*; together with the errors of Origen and his followers.

The chiefest fathers and ecclesiastical writers of the sixth century were, St. Fulgentius, bishop of Ruspæ in Africa, a man of admirable sanctity; St. Remigius, bishop of Rhemes, apostle of the Franks; St. Avitus,

bishop of Vienna in Gaul; St. Ennodius, bishop of Pavia in Italy; Boetius and Cassidorus, Primasius, Junilius and Victor, bishops in Africa; St. Gildas, St. Anastasius bishop of Antioch, John Maxentius, Venantius Fortunatus, St. John Climacus, St. Gregory bishop of Tours, and St. Gregory the Great, one of the four principal doctors of the Church.

By the means of this truly great man, and by the preaching and miracles of his disciples, St. Augustine, St. Lawrence, St. Mellitus, &c. the English nation began to receive the faith and law of Christ, towards the end of this century; the kings Ethelbert and Sebert, with their people, being regenerated by the laver of baptism. The Picts also, with their king Bridius, about the middle of this century were converted to Christ, by St. Columkille, an Irish monk: and about the same time St. Columbanus and St. Gallus carried the faith of Christ among the Switzers.

Besides these apostolic men, there flourished during the sixth century many illustrious saints, who were natives of our British Islands. Of this number were St. Samson, St. Malo, St. Magloir, St. David, St. Kentigern, St. Asaph, &c. all bishops and natives of Great Britain: and in Ireland, the Brandans, the Finians, the Kerans, the Columbs, Canicus, Congall, and many others, who opened during this century divers excellent schools in that island, and assembled numerous congregations of religious men, so eminent in all virtues, that from them Ireland was called the *Island of Saints*.

In this century also there flourished in Italy many eminent servants of God, whose virtues and miracles are recorded by St. Gregory, in his Dialogues; and amongst them the illustrious St. Benedict, the great promoter of monastic discipline in the western church. Whilst in the east, St. Sabbas, St. Theodosius, St. John the Silent, and a multitude of others, kept up the succession of saints in that part of the kingdom of Christ.



SECT. VIII.—*The Church of the seventh Century: from the year of Christ 600, to the year of Christ 700.*

**I**N this century, the succession of Chief Bishops from St. Peter was kept up by Sabinian, Boniface III. Boniface IV. Deusdedit, Boniface V. Honorius, Severinus, John IV. Theodorus, St. Martin, Eugenius, Vitalianus, Deodatus, Domnus, Agatho, St. Leo II. Benedict II. John V. Conon, and Sergius.

The chiefest of the holy fathers, and of the ecclesiastical writers of this century, were St. Isidore bishop of Seville, St. Ildephonse and St. Julian bishops of Toledo, St. Braulio of Saragossa, St. Theodore of Canterbury, St. Aldhelm of Sherborn, St. Eligius of Noion, St. Maximus abbot and martyr in the east, John Moschus, author of the *Spiritual Meadow*, St. Sophronius bishop of Jerusalem, and Leontius bishop in Cyprus, who wrote the Life of St. John the Almoner.

In this century the peace of the Church was disturbed by the heresy of the Monothelites, a kind of Semi-Eutychians, who confounded the divine and human will and operation in Christ; and being supported by the imperial authority, and by the bishops of Constantinople, Sergius, Pyrrhus, Paul, &c. made great havock in the east; but were strongly opposed by the great St. Sophronius, censured by the repeated decrees of the Church of Rome, and of the western churches, and at length effectually suppressed by the sixth general council, held at Constantinople, anno 680.

But a more dangerous and lasting war was declared against the City of God, in this century, by the impostor Mahomet; setting himself up above Christ, whom nevertheless he owned to be a great prophet, and by himself, or his successors, intruding himself by degrees into the greatest part of the temples or churches of God, in Asia and Africa, and many in Europe, which he still possesses, like the *Man of sin*, 2 Thess. iii. whom the Lord Jesus shall kill with the spirit of his mouth;

*mouth; and shall destroy with the brightness of his coming.*

In the mean time the kingdom of Christ made no small acquisitions during this century; especially in Britain, where the faith was universally received by all the provinces of the English Saxons, by the preaching and labours of those eminent saints, Paulinus, Felix, Birinus, Aidan, Cedda, Wilfrid, &c. And towards the close of this century, the faith of Christ was carried from hence into the Lower Germany by St. Willibrord, St. Swibert, and other apostolical men, to whom Holland, Friesland, &c. are indebted for their Christianity. In this century also St. Rupert, bishop of Worms, converted the Bavarians; and St. Kilianus, sent by Pope Conon, the Franconians.

The succession of saints was also kept up in the Church of Christ, during the seventh century, both in the east and west; but no where more evidently than in Britain and Ireland: for this was indeed the golden age of the English Church; in which St. Theodore and St. Adrian, sent over by Pope Vitalian, by the schools which they opened, and by the waters of life and heavenly truths which they plentifully distributed by their preaching to all that were willing to hear them, throughout all England, brought such bright days amongst us as our island never saw before nor since: witness that glorious set of English bishops, St. Chad, St. Cuthbert, St. Eadbert, St. Wilfrid, St. John of Beverley, St. Bafa, St. Eata, St. Erkonwald, St. Egwin, St. Hedda, St. Aldhelm, &c. witness those brave, and at the same time most devout and religious princes, St. Edwin, St. Oswald, St. Oswin, St. Sigebert, St. Ethelred, St. Sebba, Anna, &c. witness those queens and princesses, who, quitting the world and all its pomps and pleasures, consecrated their lives to divine love and religious retirement, St. Ethelburga, St. Audry, St. Sexburga, St. Ermenilda, St. Wereburga, St. Ebba, St. Eanswithe, five daughters of King Penda; three of his sons, Merowald, &c. &c.

As for Ireland, there was also a multitude of saints, which flourished there in the seventh century; as may be seen in the catalogue of Irish saints, written in this very century, which reckons up one hundred illustrious for sanctity, between the year 600 and the great mortality in the year 665; not to mention St. Fursey and his brethren, and many others who flourished in the latter part of the same century.

SECT. IX.—*The Church of the eighth Century: from the year of Christ 700, to the year of Christ 800.*

**I**N this century there sat in the Chair of St. Peter, John VI. John VII. Sisinnius, Constantine, Gregory II. Gregory III. Zacharias, Stephen II. Stephen III. Paul I. Stephen IV. Adrian I. and Leo III.

The chiefest of the fathers and ecclesiastical writers of this century, besides the Popes Gregory II. and Adrian I. were, in the east, St. John Damascene, St. Germanus bishop of Constantinople, St. Tarasius, &c. and in the west, *Venerable* Bede, Egbert bishop of York, St. Boniface apostle of Germany, Alcuin preceptor of Charlemagne, Paulinus bishop of Aquileia, &c.

In this century Felix and Elipandus, two Spanish prelates, renewed the heresy of Nestorius, by teaching that Christ as Man was only the adopted Son of God. They were confuted by our venerable Alcuin; and their error was condemned by the great council of Frankford, anno 794.

In this century also, Leo the Isaurian, the emperor of the East, made a violent assault upon the Church, on occasion of the pictures or images of our Lord Jesus, of his Virgin Mother, and of the other saints; all which he ordered to be pulled down and destroyed. This gave rise to the sect of the Iconoclasts or Image-breakers, which Leo and his son Constantine Copronymus, with some other succeeding emperors, sought to establish with all their power; exercising all manner



ner of cruelties against many holy monks and others, who chose to suffer any death, rather than to consent to so gross an impiety, as to tread under foot, or otherwise abuse their Saviour in effigy. This heresy was condemned in the seventh general council of three hundred and sixty bishops, held at Nice, anno 787, under Pope Adrian I.

The chief conquests which the City of God made during this century, were in the Higher and Lower Germany; and that principally by the ministry of a set of apostolical men of the English nation. Amongst these the most eminent was St. Boniface, archbishop of Mentz, who being sent by Pope Gregory II. converted the Hessians, Thuringians, &c. and going, at length, to preach to the East Frisians, was there martyred, anno 755, together with St. Eoban, bishop, and divers others priests, deacons, monks, and laicks, to the number of fifty. The other principal assistants of St. Boniface, in his apostolic labours amongst the Germans, were St. Lullus, his successor in the bishoprick of Mentz; St. Burchard, whom he made first bishop of Wurtzburg in Franconia; St. Willibald, first bishop of Eychstadt in Bavaria; St. Witta, bishop of Burabourg in Westphalia; St. Wigbert, St. Winibald, St. Sola, &c. all of them English: with whom we may join those holy virgins, St. Lioba, St. Tecla, St. Walburga, &c. whom St. Boniface invited over out of England, for the training up his female converts to monastic discipline.

In the latter part of this same century, St. Willehad, an Englishman, first bishop of Bremen, carried the gospel amongst the Saxons; and had the happiness to see Duke Witikind and his people embrace the faith of Christ.

As to the Lower Germany, St. Willibrord, with his companions and disciples, continued his labours there with great fruit, during the former part of this century, where, after his death, St. Leobwin, St. Marchlem, St. Adelbert, and St. Werenfrid, all of them English,

liff, set up in divers parts of those countries the victorious standard of the Cross of Christ. By these, and many others, the succession of Saints, and of miraculous Powers, was kept up in the Church of Christ during the eighth century.

**SECT. X.**—*The Church of the ninth Century: from the year of Christ 800, to the year of Christ 900.*

**T**HE succession of Chief Bishops was continued during the ninth century, by Stephen V. Paschal I. Eugenius II. Valentine, Gregory IV. Sergius II. Leo IV. Benedict III. Nicolas I. Adrian II. John VIII. Marinus, Adrian III. Stephen VI. Formosus, Stephen VII. and Romanus.

The principal fathers and ecclesiastical writers of the ninth century in the western church, were St. Ludger, bishop of Munster; St. Benedict, abbot of Anian; St. Prudentius, bishop of Troyes; Haligarius, bishop of Cambray; Amalarius, bishop of Treves; Rabanus Maurus, bishop of Mentz; Walafrius Strabo; Haymo, bishop of Halberstadt; St. Eulogius, martyr in Spain, under the Saracens; Paschasius Radbertus, abbot of Corby; Pope Nicolas I. Hincmarus, bishop of Rhemes; Ado, bishop of Vienna; Anastasius the librarian, Remigius of Auxerre, and many others. In the eastern church, St. Nicéphorus bishop of Constantinople, St. Theodorus Studites, Theodorus Graprus, Theodorus Abucara, St. Theophanes, Nicetas David, &c.

With these latter, Photius, the usurper of the See of Constantinople, might have been joined, if his virtue and honesty had been answerable to his erudition. This unhappy man was intruded into the Patriarchal Chair, being a mere laick, by Bardus Cesar, after the unjust ejection of the holy patriarch St. Ignatius, anno 858, which, with other unjustifiable proceedings, were justly censured by Pope Nicolas I. upon which Photius broke out into an open rebellion, condemning the Pope, and the

the whole Western Church, on the article of the Procession of the Holy Ghost, &c. and thus gave rise to the Greek schism. St. Ignatius was restored to his See, and Photius condemned, by the eighth general Council, held at Constantinople anno 869, under Pope Adrian II. but he found means, after the death of St. Ignatius, to get into the Patriarchal Chair again, which he held till 886, when he was cast out at the request of Pope Stephen VI. by the Emperor Leo *the Wise*, and died soon after in banishment. His schism was in a great measure buried with him, till it was revived again by Michael Cerularius in the eleventh century.

During the ninth century, the City of God, which by the arms of the Saracens, who established Mahometanism wherever they came, had lost ground in the East and in the South, to recompense this loss, extended her dominions towards the North, by the accession of many nations. The chiefest instruments of God in these spiritual conquests were, St. Anscharius, archbishop of Bremen and Hamborough, apostle of the Holsteiners, and of the Danes and Swedes; and the two holy brothers St. Cyril and St. Methodius. The former of these, sent by the holy patriarch St. Ignatius, carried the faith to the Chazars, a Slavonian nation, dwelling upon the Danube, and received both king and people into the Church by baptism: the latter was greatly instrumental in the conversion of the king of the Bulgarians, who also, with his whole nation, embraced the faith of Christ, and sent ambassadors to Pope Nicolas I. begging to be by him further instructed and directed. After which these saints joined their labours in the conversion of the Moravians and Bohemians, and were blessed with extraordinary success, St. Methodius was made archbishop of Moravia, &c. by Pope Adrian II. and obtained of Pope John VIII. the licence for using the Slavonic tongue in the liturgy.

By these apostolic men, and other eminent servants of God, the succession of saints with miraculous powers was still kept up in the Church of God.



SECT. XI.—*The Church of the tenth Century: from the year of Christ 900, to the year of Christ 1000.*

**I**N the tenth century the succession of the Chief Bishops was continued by Theodore II. John IX. Benedict IV. Leo V. Christopher, Sergius III. Anastasius III. Lando, John X. Leo VI. Stephen VIII. John XI. Leo VII. Stephen IX. Martin III. Agapetus II. John XII. Benedict V. John XIII. Domnus II. Benedict VI. Benedict VII. John XIV. John XV. Gregory V. against whom was intruded John XVI. an Antipope.

This century was happy in this respect, that no new heresies were broached in it: for which reason also we find fewer ecclesiastical writers in this age than in any other since the beginning. But the greatest enemies of the Church of God, in the tenth century, were some of her own household, who, by unjust usurpation, encroaching upon her rights and liberties, and setting aside canonical elections, intruded into her very sanctuary some most unworthy prelates, to the great scandal of the faithful, whom, nevertheless, she was forced to accept of, for preventing the dreadful evil of schism; which seems to have been the case of Sergius III. John X. XI. and XII. But we must not therefore think that it was in the power of the gates of hell to prevail over the City of God, in the tenth century, any more than in the first. So far from it, that in many regards, her estate seems to have been very flourishing during the tenth century. 1. Because the streams of her faith run very pure; Divine Providence still keeping up *the doctrine of verity in the Chair of Unity.* 2dly, Because the discipline of *penance* was maintained during this century; and even emperors and kings were subject to it, as appears by the example of Otho III. and King Edgar. 3. Because the Church had, during this century, many eminent saints amongst her Bishops: Such were, in England, St. Odo, and St. Dunstan of Canterbury, St. Oswald of York, St. Frith-

stane, St. Birnstan, St. Elphegus and St. Ethelwold of Winchester. In Germany, St. Udalricus of Aufbourg, St. Bruno of Cullen, St. Hoyerus of Hamborough, St. Adelbert of Magdeburgh, St. Adelbert of Prague, St. Wolfgang of Ratisbone, St. Radbod of Utrecht, &c. In Sweden, St. Sigefrid of Vexow. In Denmark, Poppo of Arhusen. In Lorain, St. Gerard of Toul. In France, St. Fulbert of Chartres. In Spain, St. Rudefind of Compostella, &c. In Italy, divers holy prelates mentioned by St. Peter Damian, *Epist.* 17. 4. Because this century furnished many kings and queens remarkable for their piety and love of religion; which some of them also lived to propagate in the beginning of the eleventh century. Such were St. Henry the emperor and his chaste spouse Cunegundes, St. Stephen king of Hungary, St. Wenceslaus of Bohemia, Harold VI. of Denmark, St. Adelais and St. Matildas queens of Germany, &c. Not to speak of a set of religious princes, descended from Alfred the Great, who ruled England during this century. 5. Because monastic discipline was much reformed and greatly propagated in this century, in England, by the means of St. Dunstan, &c. In France, by St. Odo, institutor of the monks of Cluny, and his successors, St. Berno, St. Maiolus, and St. Odilo. In Italy, by the great St. Romuald, founder of the Camaldulense, by St. Nilus, &c.

Lastly, during this century, the faith and law of Christ was preached with great success, and the limits of his spiritual kingdom very much extended in many nations: for in this century the Muscovites first received the faith of Christ, in the time of Nicolas Chrysoberges, Patriarch of Constantinople, who was joined in communion with the Bishops of Rome. The Poles also were converted in this century, by St. Adelbert, bishop of Prague, who also carried the faith into Prussia, and there received the crown of martyrdom, which St. Bruno, surnamed Boniface, also met with, in preaching Christ to the Polish Russians.

sians. In this century also the faith of Christ was propagated, in the North of Germany, by St. Adelbert, bishop of Magdeburg; in Denmark, by the holy bishop Poppo; and in Gothland and Swedeland, by St. Sigefrid an Englishman.

By these, and many other eminent servants of God, was kept up the succession of saints, with miraculous powers, &c. in the Church, during the tenth century.

SECT. XII — *The Church of the eleventh Century: from the year of Christ 1000, to the year of Christ 1100.*

**I**N the eleventh century, there sat in the Chair of St. Peter, Silvester II. John XVII. John XVIII. Sergius IV. Benedict VIII. John XIX. Benedict IX. Gregory VI. Clement II. Damasus II. St. Leo IX. Victor II. Stephen X. Nicolas II. Alexander II. St. Gregory VII. Victor III. and Urban II.

The most illustrious fathers, and other ecclesiastical writers of this century, were, St. Fulbert bishop of Chartres, Burchard bishop of Worms, St. Anselm bishop of Lucca, St. Abbo of Fleury, St. Leo IX. Cardinal Humbert, B. Peter Damian, Lanfrank archbishop of Canterbury, Adelman bishop of Brescia, Guitmundus bishop of Averfa, Berno abbot of Augia, Hermannus Contractus, Marianus Scotus, St. Gregory VII. St. Bruno the Carthusian, St. Anselm archbishop of Canterbury, &c. &c. And among the Greeks, Theophylactus archbishop of Bulgaria, and Oecumenius.

In the eleventh century, the peace of the Church was disturbed by Berengarius archdeacon of Angers, the first that openly attacked the mystery of the real Presence of the Body and Blood of our Lord in the blessed Eucharist. This novelty alarmed all Christendom, and was quickly repressed by the learned writings of our Lanfrank, Adelman, Guitmund, &c. alledging against Berengarius the unanimous consent of the Greeks, the Armenians, and of all other christian nations, was condemned by all the pastors of Christ's Church,



Church, the successors of the apostles, in no fewer than fifteen councils, some of which were very numerous; and after divers retractions and relapses, was finally abjured, for good and all, by the author himself, in the council of Bourdeaux, anno 1080, who eight years afterwards died penitent, in the communion of the Church.

Another storm was raised against the Church in this century, by Michael Cerularius bishop of Constantinople, who shut up the churches of the Latin rite in that city, and condemned the Church of Rome, and all the western churches, for using *unleavened bread*, by the example of Christ, in the blessed Sacrament. Upon this pretext, and some other ceremonial differences, he revived the schism of Photius, and drew into it a great part of the Greeks, who, though they have frequently made offers to return to the communion of the Church, have generally relapsed again, for the greater part, and still continue in their schism.

But if the City of God met with losses in the East, in the eleventh century, she gained ground considerably in the North; as well by the more perfect reduction of the Russians, who, though at first converted by the Greeks, were some hundred years before they were drawn by them into their schism, as by the conversion of all Hungary, by the means of their holy king St. Stephen. The Norwegians also were brought into the Church in this century, under Olaus III. anno 1055, the English assisting in the work, says Dr. Heylin, *Cosmog.* p. 484. And the islanders were converted by the means of Olaus Trugger the Pious. *Atlas Geog.* p. 145.

Religious perfection, and the sanctification of innumerable souls, was also happily carried on, during this century, by means of the sacred institute of the Camaldulense, a congregation of saints, established by St. Romuald, and by the Monks of Valombrosa, founded by St. John Gualbert; and, towards the latter end of the century, by the great St. Bruno, who, re-  
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ting from the world, with six companions, into the solitude of the mountains of La Chartreuse, there laid the foundations of the saint-like order of the Carthusians, who continue to this day to edify the whole Church of Christ, by the sweet odour of their recollection and piety.

By these, and many others, the succession of saints, with miraculous powers, was kept up in the eleventh century, during which there flourished in England, St. Edward the Confessor, St. Ælphege, St. Wolstan, and St. Osmund; in Scotland, the holy queen St. Margaret; in Denmark, St. Canutus; in Norway, St. Olave; in Swedeland, St. Ulfrid; in Poland, St. Stanislaus; in Hungary, St. Gerard and St. Emericus; in Germany, St. Anno, St. Bernward, St. Godard, &c.; in France, St. Abbo, St. Hugh, St. Walter, St. Gerald, &c.

SECT. XIII.—*The Church of the twelfth Century: from the year of Christ 1100, to the year of Christ 1200.*

THE succession of Chief Bishops, coming down from the Apostles, was continued, during the twelfth century, by Paschal II. Gelasius II. Calixtus II. Honorius II. Innocent II. Celestine II. Lucius II. Eugenius III. Anastasius IV. Adrian IV. Alexander III. Lucius III. Urban III. Gregory VIII. Clement III. and Celestine III.

In this century were held three general councils: the first of Lateran, anno 1122, under Calixtus II. for the recovery of the Holy Land; the second of Lateran, anno 1139, under Innocent II. against the schism of Peter of Leo; and the third of Lateran, of 300 bishops, anno 1179, under Alexander III. against the Albigeois, who maintained the errors of the Manicheans.

The chiefest amongst the fathers and ecclesiastical writers of the twelfth century were, St. Bernard, Peter Venerable, Hugh and Richard of St. Victor, Ivo bishop of Chartres, Algerus Scholasticus, Hildebert arch-

bishop of Tours, St. Thomas of Canterbury, John of Salisbury, Peter of Blois archdeacon of Bath, Robert Pullen cardinal, Peter Lombard bishop of Paris, called *the Master of Sentences*, Gratian, the compiler of the canon law, Peter Comestor, Hugo Etherianus, William of Malmesbury, &c. And amongst the Greeks, Euthymius Zigabenus, Theorianus, and the historians Zonarus and Cedrenus.

The acquisitions to the City of God, during the twelfth century, were chiefly in the North, where the Norwegians, who, for the most part, had till this time continued in their infidelity, were finally and effectually brought over to Christianity, by the means of Pope Adrian IV. an Englishman. The Finlanders also were won to Christ, during this century, by St. Henry, an Englishman, bishop of Upsal, called the Apostle of Finland; and the Rhugians, inhabiting Pomerania, by Absolon bishop of Roskilde, and Berno bishop of Meckelbourg. In the latter end of this century, Courland, Samogitia, and Livonia, were also happily subdued to Christ by the preaching of Meinardus. *Heylin's Cosmog.* p. 524.

Christian piety and religion were also greatly advanced, during this century, by divers monastic institutes, particularly that of the Cistercians or Bernardins, first set on foot in the latter end of the eleventh century, by St. Robert of Molesme, St. Alberic, and St. Stephen Harding, but brought to perfection, and spread through all Europe in the twelfth century, by St. Bernard, edifying the whole Church for 150 years, with the sweet odour of their sanctity. In this century, the canon regulars of St. Austin were likewise very much propagated, and flourished exceedingly. As did also the Norbertins, or Canons of Premontre, founded by St. Norbert, archbishop of Magdebourg; the Monks of Grandemont, founded by St. Stephen abbot; the Williamites, founded by St. William of Maleval; the Religious of Fount Evrard, founded by B. Robert of Arbrissel; the Gilbertins, founded by St. Gilbert



Gilbert of Sempringham; and the Trinitarians, instituted in the latter end of this century, for the redemption of captives out of the hands of infidels, by St. John of Matha, and St. Felix de Valois.

By these, and many others, the succession of saints with miraculous powers was kept up during the twelfth century; amongst whom St. Thomas of Canterbury, St. Hugh of Lincoln, St. Celsus and St. Malachi of Armagh, St. Malchus of Lismore, St. Robert of Newminster, St. Godrick and St. Ulrick hermits, deserve a place for our British Islands. As also St. Ubaldos, St. Galdin, &c. in Italy, St. Isidore of Madrid in Spain, St. Elric king of Sweden, &c. &c.

SECT. XIV.—*The Church of the thirteenth Century: from the year of Christ 1200, to the year of Christ 1300.*

**D**URING the thirteenth century, the succession of Chief Bishops in the Chair of St. Peter, was kept up by Innocent III. Honorius III. Gregory IX. Celestine IV. Innocent IV. Alexander IV. Urban IV. Clement IV. Gregory X. Innocent V. Adrian V. John XXII. Nicolas III. Martin IV. Honorius IV. Nicolas IV. St. Peter Celestine V. and Boniface VIII.

In the thirteenth century were held three general councils: the fourth of Lateran, of 412 bishops and 800 abbots, under Innocent III. anno 1215, for maintaining the faith and discipline of the Church; the first of Lyons, anno 1245, under Innocent IV. for the peace of the Church, and for an expedition into the Holy Land; and the second of Lyons, anno 1279, under the holy Pope Gregory X. for the reunion of the Greeks.

The chiefest of the holy fathers and ecclesiastical writers of the thirteenth century, were Pope Innocent III. St. Antony of Padua, St. Raymund of Pennafort, St. Thomas of Aquin, St. Bonaventure, St. Edmund archbishop of Canterbury, Robert Grosset, Albertus Magnus,

Magnus, Alexander Hales, William bishop of Paris, Cardinal James de Vitry, Hugo de Sancto Caro, Humbert general of the Dominicans, Vincent of Beauvais, Robert Sorbon, Thomas Cantipratensis, Durandus bishop of Mande, &c.

During this century the Manichean heresy made a most violent assault upon the City of God. These hereticks, who maintained two opposite principles, the one good, the other evil, both of them increated and eternal, but material and corporal; who also denied the incarnation and death of the Son of God, rejected all the sacraments, condemned marriage, and the eating of flesh, as holding all flesh to be from the evil principle, and rejected all the Old Testament, with part of the New; had from time to time been troublesome to the Church for near a thousand years, but never were so numerous and so powerful as they were in this century, particularly in the southern parts of France, where they were called Albigenes or Albigeois from the city of Alby; and where being favoured by Raimond Count of Toulouse, and by other neighbouring princes, they committed great outrages, and even entered the field with an army of one hundred thousand men. But their reign was short; their numerous forces were routed by Simon de Montfort Earl of Leicester, with a handful of Catholics; and their heresy scarce survived this century.

Another great sect infested France also at this time, which was that of the Waldenses or Vaudois, whom some have confounded with the Albigeois; though in effect they agreed with them in nothing else but the hatred they bore to the Church. The Vaudois took their origin in the latter part of the twelfth century, from one Waldo, a merchant of Lyons, and were at first only a company of beggars, from whence they were called the *Poor Men of Lyons*, who affected a mien of a kind of a religious order; but taking upon them to preach, being mere laicks, without licence of the ordinary pastors, and being opposed by the clergy, they

they began to broach divers errors, which drew upon them the censures of the Church: for instance, that a priest in mortal sin can neither validly consecrate the blessed sacrament, nor absolve the penitent: that it is unlawful for the clergy to have any temporal endowments, or to possess benefices, and for the faithful to pay tythes to them: that the Church of Rome ceased to be the Church of Christ ever since the time of Pope Silvester, when the poison, say they, of temporal possessions entered into the Church: that to swear upon any account whatsoever is a mortal sin: that it is a crime to put malefactors to death; for which crime all princes and judges were damned: that any good laick, for need, provided he wears sandals, may consecrate the eucharist, &c. as may be seen in Rainerius, who had been one of them. *L. de Hæreticis, cap. 5.* To these errors they added a sacrilegious dissimulation, going to church with the Catholics, joining in mass with them, confessing also and communicating deceitfully, whilst their hearts were far from them.

In opposition to these heresies, and to all other adversaries of the City of God, Divine Providence, which never forsakes the Church, called in during the course of the thirteenth century, four eminent religious orders, as so many great bodies of auxiliary troops, for the defence of the walls of Jerusalem; who both then, and ever since, have been of signal service to God's people, and fruitful nurseries of many great saints. These were: 1. the Carmelites or White Friars, brought into Europe from Mount Carmel, about the year 1200; whose rule was confirmed by Innocent IV. anno 1248: 2. the Friars Preachers, or Black Friars, instituted by St. Dominick: 3. the Friars Minors, or Grey Friars, instituted by St. Francis: and 4. the Hermits of St. Austin, or the Austin Friars, who about the middle of this century were united into one society, by authority of the Holy See, and translated from their deserts into the cities for the public edification. Besides these four, the order also of our Lady of



of Mercy was founded during this century, for the redemption of captives; and the order of Servites, or servants of the blessed Virgin: and by apostolic preachers, of all the above named orders, many infidels were converted during the course of this century, to the great increase of the kingdom of Christ.

The succession also of saints with miraculous powers was kept up in the Church of Christ during this century by St. Peter Celestine, St. Edmund archbishop of Canterbury, St. Richard bishop of Chichester, St. Thomas bishop of Hereford, St. Dominick, St. Francis, St. Hiacinth, St. Thomas of Aquin, St. Bonaventure, St. Antony of Padua, St. Peter Martyr, St. Raimond of Pennafort, St. Peter Nolasco, St. Raimond Nonnatus, St. Philip Benitius, St. Peregrinus Laziosus, St. Lewis king of France, &c. &c. And of the female sex, St. Clare, St. Elizabeth of Hungary, St. Gertrude, St. Juliana, &c.

SECT. XV.—*The Church of the fourteenth Century: from the year of Christ 1300, to the year of Christ 1400.*

THE succession of Chief Bishops in St. Peter's Chair, was maintained during the fourteenth century by Benedict XI. Clement V. John XXII. Benedict XII. Clement VI. Innocent VI. Urban V. Gregory XI. Urban VI. and Boniface IX.

Under Clement V. was held the general council of Vienna in France, of 300 bishops, anno 1310, in which the order of the Knights Templars was abolished, and the impure heresies of the Beguards and Fraticelli were condemned.

In this century the peace of the Church was disturbed by the great schism, which commenced by the setting up Robert of Geneva, who called himself Clement VII. against Urban VI. which unhappy division neither of the contending parties lived to see an end of, and which was not wholly extinguished till after the council of Constance.

Amongst

Amongst the ecclesiastical writers of the fourteenth century, some of the most celebrated were, John-Duns-Scotus, Augustinus of Ancona, Petrus Aureolus, Durandus a Sancto Portiano, Hervæus Natalis, Francis Mayro, William Ockam, Nicolaus Liranus, Pelagius Alvarus, Monaldus, Petrus Paludanus, Guido Carmelita, Ludolfus Carthusianus, B. John of Burlington, Richard of Hampole, John Bacon, Simon de Cassia, Henry Suso, Gregory of Arminum, John Thaulerus, and John Rusbrochius. Amongst these divers were no less remarkable for their piety than for their learning.

In this century Lithuania was won over to Christ and his Church by the conversion of the Grand Duke Wladislaus Jagello, and his people, about the year 1388. *Heylin's Cosmog.* p. 524.

During this century the Church was also illustrated by the sanctity and miracles of St. Ivo, a priest of Little Britain, of St. Andrew Corsini bishop of Fiesola, of St. Nicolas of Tolentino, of St. John Colombin, of St. Elzear and his chaste spouse Delphina, of St. Roch, of St. John of Burlington, of St. Catharine of Sienna, of St. Brigit, and her daughter St. Catharine of Sweden, of St. Clara de Monte Falco, of St. Elizabeth queen of Portugal, of St. Agnes of Monte Pulciano, &c.

SECT. XVI.—*The Church of the fifteenth Century: from the year of Christ 1400, to the year of Christ 1500.*

**D**URING the fifteenth century, the succession of Chief Bishops in St. Peter's Chair was kept up by Innocent VII. Gregory XII. Alexander V. John XXIII. Martin V. Eugenius IV. Nicolas V. Calixtus III. Pius II. Paul II. Sixtus IV. Innocent VIII. and Alexander VI.

In the course of this century were held the council of Pisa, anno 1409, which laboured to abolish the long schism, but was not able to accomplish it; the council of Constance, anno 1414, which was more successful  
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in this regard; the council of Basle, anno 1431, for the reformation of church discipline, which after a good beginning, by undertaking to set itself above the Pope, made a schism in the Church; and the council of Florence, anno 1439, in which the Greeks and Armenians were reunited to the Church.

Amongst the fathers and ecclesiastical writers of this century, the most eminent were, St. Vincent Ferrerius, St. Antoninus archbishop of Florence, St. Lawrence Justinian patriarch of Venice, St. Bernardinus of Sienna, St. John Capistran, John Gersan, Thomas à Kempis, Henry Harphius, Thomas Walden, Petrus ab Alliaco bishop of Cambray, Paulus Burgensis, Alphonsus Tostatus bishop of Avila, Joannes a Turrecremata, Nicolaus Cusanus, Dionysius Carthusianus, &c. &c. And amongst the orthodox Greeks after the reunion, Bessarion archbishop of Nice, Gennadus and Gregorius Protosyncellus patriarch of Constantinople, and Joseph bishop of Modon.

The sects of the Wicklifs or Lollards in England, and of the Hussites in Bohemia, disturbed the peace both of the Church and State in the former part of this century; maintaining that all dominion is founded in grace, so that all power and jurisdiction, as well spiritual as temporal, is forfeited by sin; that all things happen by necessity; that it is a great sin in churchmen to have temporal possessions, and in princes not to take them away, &c. Wicklef also denied transubstantiation, though he frequented the mass to his dying day; but Huss, and the greatest part of his followers, maintained both the mass and transubstantiation; and in almost all the other articles now controverted between Catholics and Protestants, were on the Catholic side. The general council of Constance, of 300 bishops, condemned the errors both of Wicklef and of Huss, anno 1414, *& sequentibus*.

In the fifteenth century the inhabitants of the Canary Islands were won over to Christ; and the faith was preached with great success in the kingdoms of Congo



Congo and Angola in Africa. In the beginning of this century also, that apostolic man, St. Vincent Ferrerius, by his preaching, joined with innumerable signs and wonders, and most evident miracles, converted five and twenty thousand Jews and Moors to the Christian Religion, and many hundred thousands of bad Christians to a penitential life. And in the course of this same century, St. Francis of Paula, the institutor of the order of the Minims, both greatly edified the Church with the sweet odour of his virtues, and illustrated it with the splendor of his miracles.

Besides these two great wonder-workers, divers other saints kept up the succession both of sanctity and of miraculous gifts in the Church of God, during the fifteenth century: for instance, St. Antoninus, St. Lawrence Justinian, St. Bernardinus, St. John de Sahagun, St. Didacus, St. John Capistran, St. James de la Murcha, St. John Nepomucene, St. Casimir prince of Poland, St. Francis of Rome, St. Jane of France, St. Catharine of Bologna, St. Catharine of Genoa, and St. Coleta.

**SECT. XVII.—***The Church of the sixteenth Century: from the year of Christ 1500, to the year of Christ 1600.*

**T**HE succession of Bishops in the See of Peter was continued during the sixteenth century, by Pius III. Julius II. Leo X. Adrian VI. Clement VII. Paul III. Julius III. Marcellus II. Paul IV. Pius IV. St. Pius V. Gregory XIII. Sixtus V. Urban VII. Gregory XIV. Innocent IX. and Clement VIII. During this century was held the fifth council of Lateran, under Julius II. and Leo X. and the famous council of Trent, against Luther and the many sects that sprung from him; which council was assembled in the year 1541, and was concluded in the year 1563.

Luther first began to preach against the established Church of Christendom, anno 1517; and his followers

first took the name of Protestants, anno 1529. This revolt was presently followed with such an inundation of heresies of all kinds, of libertinism, of a visible decay of christian piety, and an increase of vice amongst all degrees of people, wherever the new gospel was preached, as could not be dissembled by the *Gospellers* themselves, and of which Luther himself loudly complains. See *Postilla super Evang. Dom. 1 Adventus*. But though these raging waves of error and immorality swelled so high, and came on with such violence during this century, as to seem to threaten the world with a general deluge, they were not able to overthrow that Building, of the House of God, which Christ had founded on a rock, *Mat. xvi.* proof against all the assaults both of earth and hell: for the Divine Providence many ways visibly interposed itself on this occasion, in favour of the Old Religion; particularly by raising up, during this century, a multitude of great saints, and other very holy and learned men, to defend the City of God against all its adversaries, by their preaching, by their writings, and by their saint-like lives; as also by the institution of divers regular congregations during this century, and the reforming others who had been instituted before; and giving both the one and the other a large share of his Holy Spirit, for their own sanctification, and that of his people. Such were during this century the Theatins, the Jesuits, the Capuchins, the Discalceate Carmelites, the reformed Franciscans of the congregation of St. Peter of Alcantara, the Oratorians, the Barnabites, &c.: and by the institution of seminaries for the education of the clergy; and by the opening in all places schools for training up youth in christian piety.

By these means the sixteenth century became an age of saints; amongst whom many, after a mature examination, and full evidence given of the heroic virtues which they possessed in an eminent degree, and of the incontestible miracles wrought by their intercession, have been solemnly canonized. These were  
St,

St. Cajetan Thianæus, founder of the Theatins or Regular Clerics; St. Andrew Avelline, priest of the same institute; St. Charles Borromæus, cardinal and archbishop of Milan; St. Thomas de Villanova, archbishop of Valencia; St. Philip Neri, priest, founder of the Oratorians; St. Pius Quintus, Pope; St. Lewis Bertrand, apostolic preacher in South America; St. Ignatius, founder of the Society of Jesus; St. Francis Xavier, apostle of India and Japan; St. Francis Borgia, Duke of Gandia, afterwards third general of the Jesuits; St. Aloysius Gonzaga, and St. Stanislaus Koski, of the same society; St. Peter of Alcantara, founder of a reformed congregation of Franciscans; St. Pascal Baillon, a Franciscan lay-brother; St. John of God, founder of the Order of Religious for serving the Sick; St. John of the Cross, the first Discalceate Carmelite; St. Felix de Cantalyce, a Capuchin lay brother; and the seraphic St. Teresa, mother of many saints. Not to speak of many other that have been beatified; and of a multitude of holy martyrs, who during this century have suffered cruel torments and death for the Christian Catholic Faith; some by the hands of infidels, as in Japan, &c. others in divers parts of Europe, from heretics or schismatics.

Besides all these, the sixteenth century produced a great number of divines, and other excellent men; such as Adrian VI. Cardinal Cajetan, Cardinal Pool, Cardinal Hosius, Bartholomew de Martyribus archbishop of Braga, Lewis of Granada, F. John Avila, F. John Mico, F. Thomas of Jesus, John Texeda, Lewis Blofius, F. Baltassar Alvarez, John Fisher bishop of Rochester, Sir Thomas More, Cardinal Allen, Thomas Stapleton, &c. &c.

During the sixteenth century, to compensate the losses which the City of God had sustained by the revolt of so many of her subjects in the northern parts of Europe, many millions have been brought over to her communion by apostolic preachers in other parts of the world; particularly on the coasts of Malabar and



Coromandel; in the Molucca Islands, and the Islands del Moro; in Japan, and in the Philippine Islands; in the great kingdoms of Mexico and Peru; in Terra Firma, New Granada, New Andalouzia, and Popayan; in Brasil, &c. So that to the missionaries sent by the Apostolic See into Asia, Africa, and America, in this century, we may justly apply that of the apostle, *Rom. x. 18. Their sound went into all the earth, and their words unto the ends of the world: and v. 15. How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.*

**SECT. XVIII.**—*The Church of the seventeenth Century: from the year of Christ 1600, to the year of Christ 1700.*

**I**N the seventeenth century the apostolical succession of Bishops in the Chair of St. Peter was kept up by Leo XI. Paul V. Gregory XV. Urban VIII. Innocent X. Alexander VII. Clement IX. Clement X. Innocent XI. Alexander VIII. and Innocent XII.

In this century there was held no general council; but the errors that arose have been suppressed by the authority of the Apostolic See, with the concurrence of the great body of the bishops, throughout the Church, acquiescing in its decisions; which indeed carries with it the same authority as a general council. Thus the five propositions of Jansenius, bishop of Ipres, were condemned of heresy by Innocent X. and Alexander VII. and the errors of Molinos and the Quietists, by Innocent XII. Thus one hundred and ten propositions of loose morality were censured by Alexander VII. and Innocent XI. &c.

During this century the kingdom of Christ was extended in divers parts of the world, by the preaching and labours of apostolic missionaries; especially in the vast empire of China; in the kingdoms of Tonquin, Cochinchina, Lao Madure, &c. and in the Marian Islands in Asia; on the coasts of Zanzibar, and other places

places in Africa; in Canada and New Mexico in North America; and in Chili, Tucuman, and Paraguay, in South America.

The succession of saints with miraculous powers has also been continued during the seventeenth century: witness St. Turibius, archbishop of Lima in Peru; St. Francis de Sales, bishop of Geneva; St. Camillus de Lellis, founder of the order of Religious for assisting the faithful at their death; St. Francis Solanus, an apostolic preacher in Peru; St. Vincent Paul, author of the Congregation of the Mission instituted to preach the Gospel to the Poor; St. John Francis Regis, an apostolical man of the Society of Jesus; St. Fidelis, a capuchin preacher, martyred among the Grisons; St. Joseph de Leonissa, of the same institute; St. Mary Magdalen de Pazzis, St. Rosa of Lima, and St. Jane Frances de Chantal; who have been all solemnly canonized, after a judicial proof of many incontestable miracles wrought by their intercession. Divers others have been beatified; and very many, though neither canonized nor beatified, have lived and died in the sweet odour of sanctity; whose lives have been published to the world full of excellent lessons and examples of all virtues. Many also, during this century, have glorified God by martyrdom, in all parts of the world.

Amongst the eminent servants of God, of the seventeenth century, many of the French clergy claim a place; particularly the Cardinal de Berulle, institutor of the French Oratorians, and his successor F. Charles de Gondren; Cardinal Rochefoucault; B. Cesar Bus, founder of the congregation of the Fathers of the Christian Doctrine; Monsieur Ollier, institutor of the seminary of St. Sulpice; Monsieur de Bourdoise, institutor of the seminary of St. Nicolas de Chardonets; Monsieur Gallemart, Abbot John of La Trappe, Monsieur Nobletz, Monsieur Henry Mary de Boudon archdeacon of Eyreux, &c. &c. And of the laity, the  
Baron

Baron of Renty, and Monsieur de Bérnieres de Louvigny.

The seventeenth century has also produced innumerable ecclesiastical writers: amongst whom some of the most illustrious were, the Cardinals Baronius, Belarmin, Peronne, Pallavicini, de Lauræa, and d'Aguirre; the two bishops of Chalcedon, the two Wallemburghs, Monsieur Le Camus bishop of Belley, Monsieur d'Abelly bishop of Rodez, Monsieur Bossuet bishop of Meaux, Monsieur de Fenelon archbishop of Cambray, Canisius, Possevinus, Suarez, Estius, Sylvius, Petavius, Sirmondus, &c.: and amongst the spiritual writers, Alphonsus, Rodriguez, Lewis de Ponte, St. Jure, &c.

#### SECT. XIX.—*The Church of the eighteenth Century.*

**I**N the eighteenth century, which began in the year 1701, the succession of Chief Bishops, till the present year 1799, has been kept up by Clement XI. Innocent XII. Benedict XIII. Clement XII. Benedict XIV. Clement XIII. Clement XIV. and Pius VI. During these ninety-nine years, many eminent servants of God have died in the odour of sanctity, whom the present discipline of the Church has not yet permitted to be canonized: divers have suffered martyrdom in China, in Tunquin, in Cochinchina; and India; great conversions have been made in different parts of the world; and innumerable ecclesiastical writers have illustrated the Church. But the particulars of the transactions of this century we leave to be treated by those who shall live to see the end of the century.



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